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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Wherefore I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin" (DOC. AND COV. 64: 9).

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DEFENSE OF MORMON DOCTRINE.

BY ELDER B. H. ROBERTS.

(*Continued from page 662.*)

THERE is one other thing to note that was discussed at length in the Institute, and that is the subject of revelation. On this head the Rev. gentleman, Dr. Powell, said: "Revelation was not mechanical or hardened, but was God's way, through the Bible, of telling man that God was leading, and to know God." The implication is made that the Latter-day Saints believe in "mechanical" or "hardened" revelation. One wonders just what is meant by the phrase "revelation is not mechanical, and not hardened." I wonder if it has any relationship to the idea of the reality of revelation? In that revelation of God that led to the giving of the Ten Commandments unto Israel, the story of which is told in the 19th and 20th chapters of Exodus, there was special preparation on the part of the people to meet with God, and at the time appointed God descended upon the mount, and there was a great smoke that covered the mountain, through which there were flashes of light, and the roar as of thunder, and the splendour of God was manifested, and God's voice spoke from the mount giving commandment to the people, until they, terrified with hearing the voice of the very God of Heaven—Jehovah—they pleaded that Moses might be substituted as the medium through which the revelation should come, and begged that Moses would meet with God, but that they might receive the word through Moses. Would that come under the head of "mechanical revelation?" Later, Moses, in calling the attention of his people to this circumstance in their history, stressed very strongly the fact of the reality of this revelation, saying to them that they

were the people with whom God had made a covenant, "not with our fathers, but with us, even with us, who are all of us here alive this day. The Lord talked with you face to face on the mount out of the midst of the fire" (Deut. 5: 2-4). Would that fall under the head of "mechanical revelation?" of "hardened" revelation? Was there or was there not objective reality in this revelation, and with God's "face to face" communion with Moses (Deut. 34: 10)?

Then again we read in the New Testament how Peter and James and John and the Christ went up into the mountain and there met with Moses and with Elias, and one of the apostles was so impressed by the occasion, and the glory of it, that he said unto the Christ: "Let us make here three tabernacles, one for thee, one for Moses and one for Elias" (St. Matt. 17: 4). Now was that a "mechanical revelation"? Was it objectively real, or are we to dissolve such a revelation as this into something mystical? Was there objective reality to the presence of Moses and Elias? as much as to the presence of the Christ and the three apostles? or must we think of them as false creations of the mind, in order to say that revelation is not "mechanical?" And then again in the case of the resurrection of the Christ, when He arose from the dead and appeared unto his disciples on various occasions and in divers manners. When, for instance, He went into their presence, as Luke tells us, and they were frightened, "and supposed they had seen a spirit," and he said to them: "Behold my hands and my feet, it is I myself, handle me," said He, "and see; for a spirit hath not flesh and bones as ye see me have." And while they seemed to hesitate, he said: "Have ye here any meat?" "And they brought him a fish and a honeycomb and He did eat;" this resurrected person did eat (St. Luke 24: 38-43). Doubtless it was this circumstance that later warranted Peter with declaring that they had seen him of whom he testified, and, said he, "we did eat and drink with him after he rose from the dead" (Acts 10: 40, 41). Now, was that reality, or are we to dissolve that into mere hallucination of the minds of these apostles who testify of the reality of this their contact with the risen Christ? And so in the instance that John relates of the resurrection, when Thomas, who had expressed his refusal to believe the testimony of his brethren—who said they had seen the Christ—unless he could "see in his hands the print of the nails," and put his "finger into the print of the nails and thrust his hand into his side"—until that demonstration was given he would not believe. Finally the Christ once more revealed himself into the presence of the apostles, when Thomas was there, and beckoned him to come forth, accepting his challenge, and saying, "Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." Thomas believed and said, "My Lord and my God" (St. John 20: 26-29). Does this event fall under

the caption of "mechanical revelation"? What I want to get at is this: The Latter-day Saints accept the declaration found in Hebrews, that God at sundry times, and in divers manner revealed himself unto the fathers. The Latter-day Saints accept all those divers means of revelation, including the voice of the Spirit of God to the mind or spirit of man—the impressions that this Spirit imparts to the human mind, unseen and unknown except by him who becomes conscious of it—"the light that lighteth every man that cometh into the world"—the intelligent, inspiring power. We believe as strongly in these means of revelation as any of our brethren of other religious faiths, but we do not exclude the objective reality of the revelations I have cited, whether men shall call them mechanical or not. Revelation for us has objective reality, as well as subjective impressions, and we refuse to have them dissipated into mere subjective hallucinations, to accommodate the false philosophy of our modern times, which is rapidly doing away with reality of revelation, until the faith of the world is being undermined as to the great things of God. If this view is contrary to the beliefs and opinions of the gentlemen of the Institute, be it so; let them make the most of it. We believe in both the subjective and objective reality of revelation.

But now we come to a declaration that was made in the Institute that affords us the greatest opportunity that I have yet seen for setting forth the system of truth which the so-called "Mormon" Church represents. The Rev. Dr. Powell said in his lecture on the "Doctrine of God:"

"If one accepts the actual physical resurrection of the body, there can be no vital objection to any of the absurdities of 'Mormon' theology concerning life after leaving this earth."

Good! We win our case. Good, I say again, we win our case! Let us try it from the standpoint of this gentleman s declaration; first, as to the reality of the resurrection.

On a certain occasion, when Israel had passed through great tribulation and sorrows, their suffering was presented by the great Prophet Isaiah to Jehovah in these terms:

Lord, in trouble have they visited thee. They poured out a prayer when thy chastening hand was upon them. Like as a woman with child that draweth near the time of her delivery, is in pain and crieth out in her pangs, so have we been in thy sight, O Lord.

And the Lord answered:

"Thy dead men shall live, together with my dead body, shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead" (Isaiah 26: 16-19).

Seven hundred years passed, and then this, the fulfillment of Isaiah's prophecy, was written in Scripture:

"And behold the veil of the temple was rent in twain from the top to

the bottom, and the earth did quake and the rocks rent and the graves were opened, and many bodies of the saints which slept arose and came out of their graves, after his resurrection, and went into the holy city and appeared unto many" (St. Matt. 27: 51-53).

Prophecy and fulfillment! "Thy dead men shall live, together with my body shall they arise from their graves," is the prophecy of God, and it is one of these realities, call it mechanical or what you will, it is one of the splendid realities of God's word, that the dead shall rise, and the prophecy was fulfilled, as related in the Scripture I have just read to you.

This doctrine of the resurrection of the dead is made fundamental to the Christian religion by Paul. He tells us the story of the resurrection as he had learned it, and masses for us the evidence of it, that we might see it in one view, as he knew it at the time that he wrote this first epistle to the Corinthians. He said:

I deliver unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures:

And that he was buried, and that he rose again the third day according to the Scriptures;

And that he was seen of Cephas, then of the twelve;

After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, he was seen of James; then of all the apostles.

And last of all he was seen of me, also, as of one born out of due time.

Here we have massed for us the testimony as Paul had learned it in the early years of the church's history. You must understand that Paul at this time did not have the four Gospels and their testimony on the resurrection, for they at this time were unwritten. By reason of the four Gospels coming in the first part of the New Testament: in the order of Matthew, Mark, Luke and John, the general notion prevails that they are arranged chronologically, that these Gospels came first, and were the earliest Christian documents. Of course, that is not true. The early documents are the epistles, and especially the epistles of Paul. Later was published the four Gospels and the testimony they contained concerning the resurrection, and the reality of it.

Paul evidently did not have the special item there is in the book of Matthew, where certain of the women of the Christ's company were met in the way by the Christ after his resurrection, and saying, "All hail!" to them; "and they came and held Him by the feet and worshipped him."

Neither did Paul have the story of the two disciples, spoken of by Luke, who were overtaken by the risen Christ on their way to the little village of Emmaus, and how he became known to them by the breaking of bread; how later these same disciples, on returning to Jerusalem, met there the Christ with the apostles

who were affrighted, supposing they had seen a spirit: and he said unto them. . . . behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have. . . . And while they yet believed not for joy and wonder, he said unto them 'have ye here any meat?' And they gave him a piece of broiled fish, and of a honeycomb, and he took it, and did eat before them" (Luke 24: 35-43).

Nor did Paul have the story of Mary's meeting with the risen Christ, who, while forbidding her to touch him, nevertheless gave her a commission to go and tell his brethren of his resurrection, that he ascended unto his Father and their Father, to his God and their God; such a message of the fatherhood of God and the brotherhood of man that is nowhere else to be found in all that is written in the books known to man. Well, Paul did not know all these things, else he would most likely have included them in his testimony which he here, in his letter to the Corinthians, masses for the conviction of the minds of those who he would instruct in the reality of the resurrection of the Christ.

Let us follow his argument a little and see how fundamental he makes this great doctrine of the resurrection in the Christian system of thought and life.

"Now," he says, "if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

But if there be no resurrection of the dead then is Christ not risen:

And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

For if the dead rise not, then is not Christ raised:

And if Christ is not raised, your faith is vain; ye are yet in your sins.

Then they also which are fallen asleep in Christ are perished.

If in this life only we have hope in Christ, we are of all men most miserable."

To such condition does this argument bring the Christians and Christianity if the resurrection is not a reality: all is in vain: all is lost, you are still in your sins; there is no such thing as redemption for the world; nor a redemption for men, if there be no such thing as a resurrection from the dead. How fundamental then is this doctrine to the Christian scheme of thought. Well, Paul happily does not leave us in this very bottom of the pit, in discouragement and hopelessness. Nay, at this very point he turns and gives us his splendid and inspired testimony of the resurrection of the dead, by saying:

But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order: Christ the first fruits: afterwards they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

For he must reign, till he hath put all enemies under his feet.

The last enemy that shall be destroyed is death.

That is the doctrine of the resurrection from the dead as it is to be found in God's word. Now, if there is to be this resurrection for the inhabitants of this earth, and we shall realize it in experience some day in the future, and it shall be a reality; and if with that resurrection from the dead, the capacities of man's mind shall survive the change that we call death, and shall even come forth augmented and increased in power in that immortal life that is to follow the resurrection from the dead—if there is to be retention of the power to learn line upon line, precept upon precept, here a little and there a little, and having wisdom with the passing centuries and millenniums growing in grace and in the knowledge of the truth, may it not be that in the course of a few thousands or a few hundred thousands, or millions of years, that men may arrive to something in dignity and power and intellectual influence that will be worth while? Is it not inevitable that it shall be so? For you cannot think that God is providing a resurrection that shall merely perpetuate either the decrepitude of age or the impotence of infancy. God will bring us to a better condition than that. It would be unthinkable that God would bring us to anything but an immortal life of youth and progress.

(TO BE CONTINUED.)

RIGHT IS MIGHT.

AS SURE as God liveth, as sure as the Holy One of Israel is the Lord of Hosts, the Almighty, Right is Might, and ever was, and ever shall be so. Holiness is might; Meekness is might; Patience is might; Humility is might; Self-denial and Self-sacrifice is might; Faith is might; Love is might; every gift of the Spirit is might.

The Cross was two pieces of dead wood; and a helpless, unresisting man was nailed to it; yet it was mightier than the world, and triumphed, and will ever triumph over it. Heaven and earth shall pass away, but no pure, holy deed, or word, or thought. On the other hand, might, that which the children of the earth call so, the strong wind, the earthquake, the fire, perishes through its own violence, self-exhausted, and self-consumed; as our age of the world has been allowed to witness in the most signal example. For many of us remember, and those who do not have heard from

their fathers, how the mightiest man on earth, he who had girt himself with all except that of right, burst like a tempest-cloud, burnt himself out like a conflagration, and only left the scars of his ravages to mark where he had been. Who among you can look into an infant's face, and not see a power in it mightier than all the armies of Attila or Napoleon.—HARE.

TRUE AND FALSE BEAUTY.

HEARING a young lady highly praised for her beauty, Gotthold asked: What kind of beauty do you mean? Merely that of the body, or that also of the mind? I see well that you have been looking no further than the sign which nature displays outside the house, but have never asked for the host who dwells therein. Beauty is an excellent gift of God, nor has the pen of the Holy Spirit forgotten to speak its praise; but it is virtuous and godly beauty alone which Scripture honours, expressly declaring, on the other hand, that a fair woman which is without discretion, is as a jewel of gold in a swine's snout (Prov. 11: 22). Many a pretty girl is like the flower called the imperial crown, which is admired, no doubt, for its showy appearance, but despised for its unpleasant odour. Were her mind as free from pride, selfishness, luxury, and levity, as her countenance from spots and wrinkles; and could she govern her inward inclinations as she does her external carriage, she would have none to match her. But who loves the caterpillar, and such insects, however showy their appearance, and bright and variegated the colors that adorn them, seeing they injure and defile the trees and plants on which they settle? What the better is an apple for its rosy skin, if the maggot have penetrated and devoured its heart? What care I for the beautiful brown of the nut, if it be worm-eaten, and fill the mouth with corruption? Even so, external beauty of person deserves no praise unless matched with the inward beauty of virtue and holiness. It is, therefore, *far better to acquire beauty than to be born with it.* The best kind is that which does not wither at the touch of fever, like a flower; but lasts and endures on a bed of sickness, in old age, and even at death.

REPENTANCE.

When I've a quarrel in my mind
With one whose far away
To scorching letters I'm inclined,
In which I say my say.

And then I take these scorching screeds,
So full of ink and ire,
In which I threaten awful deeds,
And mail them—in the fire.

—SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 27, 1921.

EDITORIAL:

THE MAINSPRING OF POWER.

THE Scriptures tell us that "without faith it is impossible to please God." With equal truth it could be affirmed that without faith it is impossible to do anything. All energy is born of faith. It is the mainspring of power, and "the moving cause of all action."

God did not create the principle of faith—it is self-existent, eternal; but by means of it He created the worlds, and by means of it He continues to control and exercise dominion over them. It is the faith of Omnipotence that upholds the universe.

A Christian minister not of the orthodox school—though a professed follower of the Lord Jesus Christ—once tried to convince me that faith was anything but an admirable quality. He even called it contemptible, declaring that it consisted merely of a willingness to believe—to believe anything, however improbable or absurd. In short, it was blind, ignorant credulity, nothing more.

When I referred to faith as a spiritual force, as a principle of power, he said that I was attaching to the term a significance it had never borne, and for which there was no warrant. I then reminded him of the Saviour's words: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." Whereupon he remarked, rather flippantly: "Oh, it takes picks and shovels to move mountains."

And so it does—if one has no better way of moving them. But what about the faith necessary to handle the pick and shovel? All power springs from faith; and whether mountains are moved by man or by his Maker, it is faith that precedes the action and renders it possible. Yet here was a professed minister of Christ, ignoring the teachings of Christ, and denying what all true Christians believe—that the smallest as well as the greatest acts result from the exercise of faith.

In its incipient stages, faith may at times resemble mere credulity. That untutored savage who was told by one of the early settlers of New England, that if he planted gunpowder it would "grow" gunpowder, believed it, not yet having learned that the white man could lie. He therefore parted with his valuable furs, in exchange for a small quantity of powder, and

planted it, showing his confidence in the settler's word. But of course the desired result did not follow; for faith, in order to be effectual, must be rightly based, must have a reasonable foundation. The Spirit of Truth must inspire it. This was not the case with the poor, misguided Indian. He trusted in a falsehood, and was deceived.

Had the red man's faith been perfect—an intelligent, rational, heaven-inspired faith—he could have produced gunpowder or any other commodity from the all-containing elements around him. And that, too, without planting a seed or employing any ordinary process of manufacture. The miracles wrought by our Saviour—his turning of water into wine, his miraculous feeding of the multitude, his walking on the waves, healing of the sick, and raising of the dead—what were they but manifestations of an all-powerful faith, to possess which is to have the power to move mountains, without picks and shovels, my skeptical friend to the contrary notwithstanding? Faith is not to be confounded with blind, unthinking credulity. It is a divine energy, operating upon natural principles, and by natural processes—natural, though unknown to "the natural man," and termed by him "supernatural."

When the Saviour spoke of the faith that moves mountains, he was not measuring the quantity of the faith by the size of the mustard seed. Neither was it an Oriental hyperbole: Jesus was speaking literally. He meant that if man would obey the divine law given for his government, as faithfully as the tiny mustard seed obeys the law under which its mystical energy is put forth, he could wield infinitely more power than he now possesses. Solid stone pavements have been upheaved and cracked asunder by the gradual growth and expansion of a seed or root buried beneath them. Such things indicate a hidden force even in the lowliest creations. Then why should not man, "the noblest work of God," formed in the image of his Maker, and endowed with divine attributes, have within him the power potential to work miracles—to "move mountains?"

Faith is the beating heart of the universe. Without it, nothing can be accomplished, small or great, commonplace or miraculous. What wonder, then, that it should be the first principle of the Gospel, God's great plan for man's eternal uplift and exaltation? No work ever succeeds that is not backed up by confidence in some power, human or superhuman, that impels and pushes forward the enterprise. It is not doubt that causes nations to rise and flourish; that induces great and good men, in all ages and in all climes, to toil and sacrifice for the benefit of their fellows. It is faith that does such things. Doubt only hinders what faith would achieve. The men and women who have moved this world from the beginning, were men and women who believed.

Carlyle, in splendid phrasing, depicts the wonderful change that came over the Arabian people, when they abandoned idolatry, the insincere worship of "sticks and stones," and became a believing nation. "It was as a birth from darkness into light." says that great thinker: "Arabia first became alive by means of it. . . . Belief is great, life-giving. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes."

The same philosophy applies to Christendom and its achievements. What has caused Christian nations to flourish so far and so mightily? What has enabled Christianity, in spite of its errors, to survive the wreck of empires and to weather the storms of time? Faith in Christ, imperfect though that faith has been. The faith of any people—its trust in and reliance upon some power deemed by it divine—constitutes its main source of strength.

But faith must be genuine. Pretense and formalism will not avail. Hypocrisy is the worst form of unbelief. Honest idolatry is infinitely preferable to dishonest worship. Better burn incense to Diana, believing it to be right, than bow down to Christ in hollow-hearted insincerity. Mighty Rome did not fall until she had ceased to worship sincerely the gods enshrined within her Pantheon. Glorious Greece did not succumb until her believers had become doubters, until skeptical philosophy had supplanted religious enthusiasm, until the worship of freedom, grace and beauty had degenerated into unbridled license and groveling sensuality. No nation ever crumbled to ruin until false to itself, false to the true principles of success, the basic one of which is *To Believe.*

God deals with men according to their faith. Most of the Saviour's miracles were wrought where faith abounded in the hearts of the people. In other places he did not do many mighty works, "because of their unbelief." Faith is a gift from God, and they who serve Him best have most of it. Faith is the soil that brings forth miracles. "All things are possible to them that believe."

O. F. W.

MINUTES OF THE MANCHESTER CONFERENCE.

THE semi-annual conference of the Manchester conference was held Sunday, October 16th, 1921, in the Rusholme Public Hall, Rusholme, Manchester.

There were in attendance from Liverpool, President Orson F. Whitney, Sister May Wells Whitney, Elders Thomas M. Wheeler and James Wotherspoon; and from Manchester and district, President George H. Hansen, Elders Luke Briggs, Claudius W. Hinckley, John A. Donaldson, Leo V. Worsley, Franklin M. Nish, Alexander Criddle, Cyril Fossey, Glen A. Finlayson, Kye E. C. Jorgensen, and Joseph J. Harrison.

There were three public sessions and a general priesthood meeting. Most of the morning session was occupied with Sunday-school work, directed by President Hansen. The first number on the program was a recital of the concert recitations for the past six months, given by representatives of the primary and intermediate classes of each branch. We also enjoyed a trio from the primary department of the Rochdale branch. Especially interesting were a series of short talks on the lives of the seven presidents of the Church.

Elder Wheeler gave a brief address on Sunday-school work, and related some of his experiences on the Continent.

At the afternoon session President Whitney announced the honourable release of Elder George H. Hansen, president, and Elder John A. Donaldson, clerk, of the Manchester conference, and presented as their successors, respectively, Elders Leo. V. Worsley and Glen A. Finlayson.

President Hansen presented the General, Mission and Conference authorities, and they were unanimously sustained. Elders Worsly, Donaldson and Briggs bore brief testimonies.

Elder Wotherspoon delivered an excellent address on the mission and predictions of John the Revelator, and their relation to the latter-day work.

A chorus was rendered by members of the Hanley branch.

President Whitney delivered a wonderful discourse on Joseph Smith as a Prophet, enumerating various prophecies and proving conclusively that they had been fulfilled to the letter. Joseph Smith's mission, he said, was one of warning, as well as of glad tidings.

The evening service witnessed another rich outpouring of the Spirit of the Lord. The singing was soulful and the speaking inspirational.

Elder Wheeler spoke extensively on the Gospel, tracing the preaching of it from the Jews to the Gentiles, into the Spirit World, to the Western hemisphere among the Nephites, and finally among the Latter-day Saints.

Miss Evelyn Barrett rendered a solo, as did Sister Roberts, near the end of the service.

Elder Wotherspoon related some of his experiences since he became a member of the Church, and bore a fervent testimony.

Sister Whitney commended the sisters for their part in making the conference a success. She dwelt upon the mission of the Relief Society, upon the sterling qualities of the women of the Church, and the blessings and privileges enjoyed by them.

President Whitney presented "Mormonism" as the gospel of common sense, and demonstrated the truth of his declaration by numerous examples.

Between the morning and afternoon sessions a splendid priesthood meeting was held; also a meeting of the sisters, the latter

presided over by Sister Whitney. Much good instruction was given, and those present at each gathering felt strengthened and better qualified for their labours.

During the day President Whitney blessed and named three infants, and set apart the incoming president and clerk of the conference.

We had the presence and association of four hundred and twenty-five saints and investigators, as a total of the three meetings.

We are indebted to Sister May Mills for services at the piano, and to the various relief societies for excellent luncheons provided. All present were well pleased with the conference and went home feeling that they had indeed enjoyed a spiritual feast.

JOHN A. DONALDSON, Clerk.

SLANG, A REPROACH AND A HANDICAP.

"IDLENESS has no advocates, but many friends." I suppose all the pernicious evils and petty vices of the calendar might, each in turn, be substituted for the word "idleness" and the above adage would remain just as true as when Tillinghart first said it. We all know that it is wrong to waste our time. Less than our best is a sin in anything. And yet we continue, day after day, following the line of least resistance, committing sins of omission, as well as sins of commission, simply because of our inertia. It takes energy and will-power to pluck out habits that offend; but it is far better, we are told, that one member should perish, than the whole body should be corrupted by its evil taint.

One of the most harmless-appearing habits, and yet one of the most pernicious of our day, is the "Slang Habit." Most people freely admit that slang is a mark of low breeding. To use it classes oneself with the ignorant, lazy, or foppish—ignorant, if we know no better; lazy, if we know better, but lack energy to mend our ways; and foppish, if we choose to use it because we imagine it sounds popular or is the fad. We have no excuse for using it. Our mother tongue is so rich and expressive that we need only search out and master its various phases in order to convey the most subtle thought of which the human mind is capable. The greatest homage we can pay the English language is to use it. Slang is its illegitimate offspring, and therefore should have no recognition in good usage.

As the spoken language is only thoughts put into words, every slang expression has it counterpart in the realm of thought. Every thought we have tends to make an impression that will have a lasting effect upon our attitude toward life. The moral value of any expression may be determined by the kind of imagery it produces and the associations connected with it in our minds. Many

a slang expression originates from sources of questionable repute; its imagery then becomes a social blight, and as it spreads it scatters mildew. In this way, if no other, slowly and unobserved slang is undermining the moral foundation of thousands of its unsuspecting patrons.

Again, slang is shallow, inelegant, and tends to make its users insincere, frivolous, and light-minded. It thus runs counter to every influence which emanates from God. The Lord never stoops to send his revelations through slang expressions. He always speaks to man in the best language man can understand. His divine injunction is "Be ye therefore perfect, even as your Father in heaven is perfect." The only way we can fulfill this supreme commandment is by improving every talent God has given us. Language is one of the greatest of all our divine characteristics; hence we should not defile our mouths with vulgar nor obscene expressions. If it be contended that slang is neither of these, we should remember it is at least a step in the same direction. It is the bridge that spans the gap between good English and vulgarity. Slang is a temporal reproach and a spiritual handicap. Emerson says: "You cannot train a man to an air and manner, except you make of him the kind of man of whom that manner is the natural expression." If we all realized this as Emerson did, if we understood the real import of its meaning—that our language and manners are real indicators of our inner selves—we would strive much harder not to be the kind of men of whom slang is the natural expression.

ARTHUR L. CRAWFORD.

FORGIVENESS.

IN THE middle ages, when the great lords and knights were always at war with each other, one of them resolved to avenge himself upon a neighbour who had offended him. It chanced that on the very evening when he had made this resolution, he heard that his enemy was to pass near his castle, with only a few men with him. It was a good opportunity to take his revenge, and he determined not to let it pass. He spoke of his plan in the presence of his chaplain, who tried in vain to persuade him to give it up. The good man said a great deal to the duke about the sin of what he was going to do, but in vain.

At length, seeing that all his words had no effect, he said: "My lord, since I cannot persuade you to give up this plan of yours, will you at least consent to come with me to the chapel, that we may pray together before you go?" The duke consented, and the chaplain and he knelt in prayer. Then the chaplain said to the revengeful warrior, "Will you repeat after me, sentence by sentence, the prayer which our Lord Jesus Christ taught to his disciples?"

"I will do it," replied the duke.

He did it accordingly. The chaplain said a sentence, and the duke repeated it till he came to the petition, "Forgive us our trespasses, as we forgive them that trespass against us." Then the duke was silent.

"My lord duke, you are silent," said the chaplain. "Will you be so good as to continue to repeat the words after me, if you dare say so?" "Forgive our trespasses, *as we forgive* them that trespass against us.'"

"I cannot," replied the duke.

"Well, God cannot forgive you, for he has said so. He himself has given this prayer. Therefore, you must either give up your revenge, or give up saying this prayer; for to ask God to pardon you *as you pardon others*, is to ask him to take vengeance on you for all your sins. Go now, my lord, and meet your victim. God will meet you at the great day of judgment."

The iron will of the duke was broken.

"No," said he, "I will finish my prayer: "My God, my Father, pardon me: forgive me as I desire to forgive him who has offended me; lead me not into temptation, but deliver me from evil!"

"Amen," said the chaplain.

"Amen," repeated the duke, who now understood the Lord's prayer better than he had ever done before, since he had learned to apply it to himself.

THINGS WORTH NOTING.

ACCORDING to the Census Bureau at Washington, the number of homes in Salt Lake City, in January, 1920, was 28,216, of which 12,308 were owned by the occupants.

ADDRESSING a meeting of the third International Conference on Economic Recovery and World Peace, at London, on October 11th last, Dean Inge, of St. Paul's, said the human heart was like water, which froze at a certain temperature and melted under the influence of warmth. The French were leaving no stone unturned to provoke a violent conservative militarist reaction in Germany. They might have terrible cause to regret their suicidal policy.

AT GESNES the French Government has erected a monument with the following inscription: "The 362nd infantry during the great offensive, which began September 26th, 1918, took Gesnes and the ridge beyond, on September 29th, 1918, and were the first troops to reach the American army objective. In spite of severe losses, this regiment held the ground until ordered to withdraw by higher authority, because it was so far in advance of the troops on its right and left." There were about 600 Utah boys in the regiment.

ON Monday, October 17th last, General Pershing laid on the grave of the Unknown Warrior in Westminster Abbey, the United States Con-

gressional medal, as a message of fraternity from the American people. In a short, emotional address which he delivered, he said: "Let us profit by the occasion, and under its inspiration pledge anew our trust in the God of our fathers, that he may guide and direct our faltering footsteps into paths of permanent peace."

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the church, 88 Clarendon Road, Manchester, Saturday, October 15th, 1921. Four converts were baptized and confirmed members of the Church. The ordinance was administered by Elder Franklin M. Nish.

A baptismal service was held near Airdrie, Scotland, October 15th, 1921, when five persons were added to the Church. President William Little and Elder Obra Pearce were in attendance. Elder Osmond O. Jorgenson officiated.

Branch Conference.—On Sunday, October 9th, 1921, a branch conference was held at Portsmouth, at which President James Arno Kirkham presided. After the priesthood meeting, which was held in the morning, a splendid open air service was conducted on the beach at Southsea. In the afternoon and evening the local brethren and traveling elders delivered impressive talks on the Gospel, and told about the progress of the work in their fields of labour. The elders in attendance were President James Arno Kirkham, Harold Harper Bennett, Karl W. Collett and Frank Armstrong. The too last named are labouring in Portsmouth branch

Harvest Festivals.—Harvest thanksgiving services were held in the meeting house of the Leicester branch, Nottingham conference, on Sunday and Monday, October 9th and 10th, 1921. On Sunday there was a large attendance of saints and friends. Inspiring addresses were given and anthems were sung by the branch choir. The hall was tastefully decorated. Monday evening a special program was rendered, after which the fruit, flowers and vegetables were sold. The proceeds, amounting to three pounds five shillings, will be used to defray expenses of the various branch organizations.

The Derby branch celebrated their harvest festival on Wednesday, September 23rd, 1921. There was a good display of fruits, flowers and vegetables. Suitable addresses were listened to with attention. After the meeting, the gifts were sold for the benefit of the branch.

District Meetings.—The South London district meeting was held at Central Hall, Peckham, Sunday, September 25th last. There were four sessions—an open-air meeting, Sunday-school, priest-

hood, and Sacrament meetings. The reports showed unity in the branch and a desire on the part of the local brethren to spread the Truth. The program at the Sunday-school session was furnished by pupils; in the evening the traveling elders expounded the principles of the Gospel. There were fifty-six in attendance, including seventeen investigators. One of the items of interest brought out in the reports was the success of the branch Mutual Improvement Association, which has about twenty investigators at its weekly meetings.

Sunday, October 2nd, 1921, St. Albans-Luton district meeting was held at St. Albans. Members of the Watford branch were also present. The meetings were well attended. The work of the Sunday-school children deserves special mention. Five traveling elders were present and addressed the meetings.

"**Utah and Her People.**"—In the Co-operative Rooms at Nelson, on Saturday, October 15th, 1921, an illustrated lecture on "Utah and Her People" was given by President Wilford O. Woodruff. There were about four hundred people in attendance, most of them non-members of the Church. Alderman Edgar Boothman, of Nelson, was chairman, and made a few introductory remarks, urging religious toleration. He said he was more concerned with whether a man had a religion than to what denomination he belonged, as the one without a religious belief misses a great deal of joy in this life. After these remarks, the program was continued by a duet, sung by Brothers Laycock and Fitzgerald, accompanied by Sister Laycock, followed with prayer by Elder Crawford. President Woodruff then delivered the lecture, explaining the rise and progress of the people in the State of Utah. Those present were very courteous and gave very good attention to the remarks made. All voted it a profitable and enjoyable evening. President Richard Tinsley rendered a song, after which the closing prayer was offered by Elder James H. Western.

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